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SEND FOR A CATALOGUE OF SUNDAY-SCHOOL BOOKS.

ALMANAC FOR THE YEAR OF OUR LORD 1877.

Being a Common	Year of 365 Days.
Moon's signs.	PLANETS AND ASPECTS.
New Guarter. Full Last Quarter.	b Saturn. S Mars. S Venus. D Moon. 24 Jupiter. Sun. S Mercury. ₩ Herschel
6 Conjunction, or planets in the same longitude. ⊕ Sextile, when they are 60 degrees apart. 8 Opposition, when they	☐ Quartile, when they are 90 degrees distant. ☐ Trine, when they are 120 degrees distant. ☐ are 180 degrees distant.
THE TWELVE SIGN	NS OF THE ZODIAC.
1. ARIES [the Ram, [and]] contains about 66 stars. The sthis time the flocks of the shepherds brought their youn constellation was named after him. 2. TAURUS [the Bull, [and]] has 141 stars. The sun enter	un enters this constellation about the 20th of March. A
weather exists; trees bloom, birds sings; in fact all the difference that are symbolical of love, since they are always greatly 4. CANCER I the Crab.	attached, and hence the name. enters this sign about the 21st of June. Then the sun begin
to retrograde, and since the crab moves backwards, this cons 5. Leo [the Lion, last 95 stars. Sun enters Leo the	tellation was so named. 22d of July. The lion then leaves his hidden place and
seeks for water, and becomes a terror in his heated nature. 6. Virgo [the Virgin, 🔆] has 110 stars. Sun enters V the reapers with a measure in their hands, or sheafs of grains.	rigo the 23d of August. About harvest time, virgins follows
7. Libra [the Balance, 2] has 57 stars. This sign was tember, when the days and nights are equal.	s so named because the sun enters it about the 23d of Sep
8. Scorpio [the Scorpion, [4]] contains 25 stars. Sun e and causes disease, so that all vegetation dieth away.	enters Scorpio the 23d of October. Scorpio stings the earth
season. The bowman or archer represents the hunting season	
10. CAPRICORNUS [the Goat, 024] has 51 stars. Sun e climbing the rocks represents the sun coming northward.	nters Capricornus about the 21st of December. The goa
season commences.	Sun enters Aquarius the 19th of January, when the rain
12. PISCES [the Fishes, I numbers 113 stars. Sun entime, therefore called the sign of the fishes.	nters Pisces the 18th of February. This was their fishing
CHRONOLOGI	CAL CYCLES.
Dominical Letter, G. Golden Number, 16. Epact, 15. Solar Cycle The Jewish Era with their 5638th year, commences September 8th The Mohammedan Era with their 1294th year, commences Janua	s, 10. Roman Indiction, 5. Julian Period, 6590. 1, 1877. ry 16th, 1877.
MOVABLE	
Septuagesima Sunday, Jany. 28. Quinquagesima Sunday, Feb. 11. Shrove Tuesday, Feb. 13. Ash Wednesday, Feb. 14. Palm Sunday, March 25. Easter Sunday, April 1.	Ascension, Holy Thurs., May 10. Corpus Christi, May 31. Whit Sunday or Pentecost " 20. First Sunday in Advent, Dec. 2. Trinity Sunday, May 27. Sundays after Trinity are 26.
THE EMP February 21. May 23.	BER DAYS. September 19. December 19.
THE FOUR SEASONS	OR CARDINAL POINTS.
Vernal Equinox, ⊙ enters γ March 20th, 7 o'clock, 20 min. Morn. Summer Solstice, " " gō June 21st, 3 " 16 " "	Winter Solstice, " " 13 Dec. 21st, 12 " 12 " Aftn'r
(O) Sun is called	the Governing Planet.
	THE YEAR 1877.
There will be five Eclipses, three of the Sun, and two of the Moon. The first is a Total Eclipse of the Moon, February 27th, 2 o'clock, 15 min. in the afternoon; therefore invisible here. The second is a Partial Eclipse of the Sun, March 14th, 9 o'clock, 38 min. in the evening; invisible here, visible in Asia. The third is a Partial Eclipse of the Sun that the classes.	The fourth is a Total Eclipse of the Moon, August 23, 6 o'clock 11 min. in the evening; partly visible when the Moon rises, and ends at 8 o'clock, 9 min. in the evening. The fifth is a Partial Eclipse of the Sun, September 7th, 7 o'clock min. in the morning. Invisible here; visible in Sout

The third is a Partial Eclipse of the Sun, August 9th, 12 o'clock, 30 min. in the morning. Invisible here; visible in Russian America.

LAWRENCE J. IBACH, Sheridan P. O., Lebanon Co., Pa.

Weeks and Daily Bible Moon Moon's Phases, Aspects S. Sun Sun WATER.
Days. Remarkable Days. Lessons. R & S Place. h. m.s. a. of Planets, &c. m.h.m.h.m.
Monday 1 New Year. 2 Martyrs H Scrip 3 Cordius 6 50 Strises 5 rises 4 7 23 4 37 2 4 37 3 32 Wednesday 3 Gordius 4 Titus 9 13 Strius south 11 36 Sirius south 11 36 Sirius south 11 36 Strius south 11 36 Strius south 10 8 Strius
1] 1st Sunday after Epiphany, Luke 2: 41-52; Rom. 12: 1-5. Day's Length, 9 hours, 18 min.
Sunday Monday 7 Widukind Severinus John 6: 23-71 12 29 29 24 24 rises 4 58 7 7 21 4 39 7 21 4 39 7 21 4 40 8 11 Tuesday Wednesday 10 Paul of Thebes Thursday Friday 10 Paul of Thebes Thursday In Jean Chastellian Saturday " 8: 21-50 3 35 23 29 \$ sets 5 35 87 19 4 41 8 58 Wednesday 10 Paul of Thebes Thursday Friday Saturday 12 Jean Chastellian Saturday " 9: 4 39 11 \$ ggr. elon. e. D 6 24 8 7 18 4 42 10 46 97 17 4 43 11 41 Saturday 13 Hilary 10: 22-42 6 59 5 9 25 5 9 rises 5 4 97 17 4 43 12 37
2] 2d Sunday after Epiphany, John 2: 1-11; Rom. 12: 6-16. Day's Length, 9 hours, 28 min.
Sunday 14 Felix Mark 1: 1-20 Description 18 14th. Din apo. 97 16 4 44 1 31 Monday 15 John de Laski " 1: 21-45 6 2 20 29 5 Description 5 Description 10 7 15 4 45 2 20 Tuesday 17 Anthony " 3: 1-19 8 6 2 5 Description 25 East at a 20 10 7 15 4 45 3 30 Thursday 18 John Blackader " 3: 20-35 9 9 8 20 \$ in Perihelion 11 7 13 4 47 5 36 Friday 19 Heid. Cat. 1563 " 4: 10 6 21 21 2 rises 5 14 11 7 12 4 48 6 24 Saturday 20 Fabian 5: 6: 1-6 11 3 4 0 enters 20 11 7 11 4 49 7 10
3] 3d Sunday after Epiphany, Matth. 8: 1-13; Rom. 12: 17-21. Day's Length, 9 hours, 38 min.
Sunday 21 Agnes Mark 6: 7-29 11 59 22 Vincent 12 7 11 4 49 7 51 Monday 22 Vincent " 6: 30-56 " 7: 1-23 1 2 50 1 22d. □ Neptune ○ 12 7 10 4 50 8 34 Wednesday 24 Timothy " 7: 24-37 2 9 2 9 2 9 2 29 Regulus rises 6 50 12 7 8 4 52 10 12 12 7 8 4 52 10 12 Thursday 25 Paul's Convers. " 8: 3 18 14 14 12 7 9 4 51 2 9 2 9 3 18 14 2 9 rises 7 40 13 7 7 4 53 10 52 Friday 26 Polycarp " 9: 4 34 2 9 is 5 30 13 7 6 4 54 11 39 Saturday 27 Jno. Chrysostom " 10: 1-31 5 43 14 2 7 rises 5 30 13 7 5 4 55 12 21
4] Septuagesima Sunday, Matth. 20: 1-16; 1 Cor. 9: 24-27-10: 1-5. Day's Length, 9 hours, 52 min.
Sunday 28 Charlemagne Luke 3: 6 45 28 D in per 137 44 56 1 1 Monday 29 Juventin " 4: D rises. 29 Juventin 29 Juventin 29 Juventin 12 29 Juventin 29 Juventin 137 34 57 1 38 Tuesday 30 Henry Müller " 5: 6 44 26 25 5 rises 2 31 147 14 59 2 24 Wednesday 31 Hans Sachs " 6: 1-10 7 51 2 10 2 rises 3 40 147 0/5 0/5 0/3 6
MANUS DILACES I CONTECTIONS OF THE WEATHER

Distant a president a

CONJECTURES OF THE WEATHER.

Last Quarter, 6th, 9 o'clock, 17 min., morning.

1, 2, 3, fair; 4, 5, 6, variable; 7, 8, 9, cloudy, s

10, 11, 12, 13, fair, cold; 14, 15, 16, rain and snow

11, 2, 3, fair; 4, 5, 6, variable; 7, 8, 9, cloudy, s

10, 11, 12, 13, fair, cold; 14, 15, 16, rain and snow

11, 2, 3, fair; 4, 5, 6, variable; 7, 8, 9, cloudy, s

10, 11, 12, 13, fair, cold; 14, 15, 16, rain and snow

11, 2, 3, fair; 4, 5, 6, variable; 7, 8, 9, cloudy, s

10, 11, 12, 13, fair, cold; 14, 15, 16, rain and snow

11, 2, 3, fair; 4, 5, 6, variable; 7, 8, 9, cloudy, s

12, 23, fair; 4, 5, 6, variable; 7, 8, 9, cloudy, s

13, 19, cold; 20, 21, snow; 22, 23, 24, variable; 2, rain and snow; 27, 23, cold; 29, 30, 31, variable. 1, 2, 3, fair; 4, 5, 6, variable; 7, 8, 9, cloudy, snow; 10, 11, 12, 13, fair, cold; 14, 15, 16, rain and snow; 17, 13, 19, cold; 20, 21, snow; 22, 23, 24, variable; 25, 26,



THE INFANT MARTYRS.

Sad was the day in Bethlehem, when Herod's cruel hand was laid upon the tender, innocent children of the city of David. Read Matt. ii.16-18.

THE MESSENGER.

Since January, 1876, the Eastern Board of Publication has issued the *Messenger* in very fine style, beautiful to the eye and greatly enriched in matter.

The Board is now elected by the Eastern, Pittsburgh and Potomac Synods. The Editor-in-chief is aided by three, assistants, or corresponding editors, one from each Synod.

The Messenger is an eight-page weekly, newsy and spicy, with few advertisements, with much fresh matter and careful selections for young and old. Price \$2.20 per year, strictly in advance. Address, Reformed Church Publication Board, 907 Arch Street, Philadelphia.

ONE HANK MORE.

A woman of Wakefield, well known to be in very needy circumstances, offered to subscribe a penny a week to the missionary fund. "Surely," said one, "you are too poor to afford this." She answered, "I spin so many hanks of yarn a week for my support: I will spin one hank more, and that will be a penny for the society."

ANOTHER WATCHMAN'S SONG.

Hark! ye neighbors, and hear me tell— Ten now strikes on the belfry bell! Ten are the holy Commandments given To man below from God in heaven.

CHORUS

Human watch from harm can't ward us; God will watch and God will guard us: He, through His eternal might, Grant us all a blessed night.

Hark! ye neighbors, and hear me tell— Eleven sounds on the belfry bell! Eleven Apostles, of holy mind, Taught the Gospel to mankind.

Human watch, &c.

Hark! ye neighbors, and hear me tell— Twelve resounds from the belfry bell! Twelve disciples to Jesus came, Who suffered rebuke for their Saviour's name.

Human watch, &c.

Hark! ye neighbors, hear me tell—
One has pealed from the belfry bell;
One God above, one Lord indeed,
Who bears us forth in the hour of need.
Human watch, &c.

Hark! ye neighbors, and hear me tell— Two resounds from the belfry bell! Two paths before mankind are free; Neighbor, choose the best for thee. Human watch, &c.

Hark! ye neighbors and hear me tell— Three now sounds on the belfry bell! Threefold reigns the Heavenly Host— Father, Son, and Holy Ghost.

Human watch, &c. -N. Y. Observer

SUGGESTIVE FIGURES.

There are 140,000 saloons in the country, against 123,000 schools, and only 54,000 churches. Manufacturers and sellers of strong drink, 560,000—twelve times the number of clergymen, four times the teachers, nearly double the lawyers, physicians, teachers and ministers combined.

						1 172 173	1 MIOH
Weeks and	Remarkable Days.	Daily Bible	Moon Moo R&S Place	n's Moon's Pl	ases, Aspects	sl. rises. Se	ts. Phila.
Days.		Lessons.	h. m.s.	a. of Pla	anets, &c.	m.h.m.h.:	m. h. m.
Thursday Friday Saturday	2 Candle Mass 3 Ansgar	Luke 6: 20–49 " 7: " 8:	10 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1	7 8. Sirius 20 Orion sou	south 9 35 th 8 42	14 6 57 5	1 3 49 2 4 30 3 5 10
5] Sexage	esima Sunday, Luko	8: 4-14; 2 Co	r. 11: 19–3	3-12: 1-9.	Day's Leng	th, 10 hour	s, 8 min.
Thursday Friday	4 Rhaban. Maurus 5 P. S. Spener 6 Amandus 7 George Wagner 8 Maria Andrea 9 John Hooper 10 F. C. Oetinger	Luke 9: 1-36 " 9: 37-62 " 10: " 11: 1-36 " 11: 37-12: 1-12 " 12: 13-59 " 13: 1-21	4 6 5	19 6 7 4 4 1 9 rises 5	rises 3 18 $42 \leftarrow$	146 565 146 555 146 545 146 535 156 525 156 515 156 505	4 5 55 5 6 40 6 7 25 7 8 15 8 8 56 9 9 41 10 10 39
6] Quinq	uagesima Sunday.	Luke 18: 31-				h, 10 hours,	24 min.
Tuesday Wednesday Thursday Friday	11 H. de St. Victor 12 Lady Jane Grey 13 Shrove Tuesday 14 Ash Wednesday 15 Jacob von Loh 16 Matth. Desübas 17 Pat. Hamilton	" 14: " 15: " 16: " 17: 1-19 " 17: 20-37	6 19 D sets. 6 29 7 34 8 40	27 8 ± ⊙ δ 8 21 13th 4 Ω. δ D 1 17 2 rises 2 14 γ rises 5	tur rises 9 14 Spica rises 10 by a sets 6 19 30 2	4 14 6 45 5 14 6 44 5 14 6 43 5 14 6 42 5	13 12 26 15 1 35 16 2 20 17 3 8 18 3 49
7] 1st Su	nday in Lent,	Matth. 4: 5-11					
Tuesday Wednesday Thursday Friday	18 Simeon of Jerus. 19 Mesrob 20 Sadoth y 21 Emberday 22 Washington B. 23 B. Ziegenbalg 24 Matthias	6 20 . 10 21 . 1	1 12 4 12 1 1 1 2 2 26 1 1 3 38	28 © enters 12 \$\forall \text{ rises 5}\$ 26 \$\forall 20 the points of the points	. 9 gr. elon. w . 8 in 8. outh 6 44	146 375 146 355 146 345 146 335	25 7 34 26 8 20 27 9 15
8] 2d Su	nday in Lent,	Matth. 15: 21-	28; 1 Thes	. 4: 18.	Day's Leng	th, 10 hours	s, 58 min.
Tuesday Wednesda	25 Casp. Olevianus 26 Berthold Haller 27 Martin Bucer y 28 Jno.deMon.Cory	" 13:	6 44	18 6 h	OSpica "10!	58 13 6 27 5	33 2 12
(0) W	onug is Morning Sta	r till the 6th of	May then	Evening Star	r to the end o	of the year.	

(2) Venus is Morning Star till the 6th of May; then Evening Star to the end of the year.

(b) Saturn is in conjunction with the Sun, the 23th, and shines all night.

MOON'S PHASES.

Last Quarter, 4th, 11 o'clock, 50 min. Evening.

New Moon, 13th, 3 " 53 " Morning.

First Quart., 20th, 11 " 15 " Evening.

Full Moon, 27th, 2 " 14 " Afternoon.

CONJECTURES OF THE WEATHER.

1, 2, snow storm; 3, 4, N. W. cold; 5, 6, coldest days; 7, 8, 9, variable; 10, 11, 12, rain; 13, 14, variable; 15, 16, rain; 17, 18, 19, fair; 20, 21, variable; 22, 23, 24, snow; 25, 26, 27, 28, fair.

On Christmas night, 1776, Washington, with part of his discouraged army, crossed the Delaware, now covered with dangerous, floating ice, marched them down to Trenton, and early in the morning attacked the unsuspecting

WASHINGTON CROSSING THE DELAWARE.



enemy, gaining an easy and speedy victory. This dangerous but successful stroke spread joy and hope throughout the land. Washington returned to camp with a thousand prisoners, having lost only four men.

DOES IT WRONG THE OLD TESTAMENT?

The Gospels and Epistles of the Christian Church Year are, with one exception (Ash Wednesday), taken from the New Testament. Is not this a wrong to the Old Testament? Does it not altogether leave that ancient record, that large part of God's word, quite out of view?

So it does seem to some good people; but it is

so only in appearance.

How can your Pastor preach on the Gospels and Epistles of Advent and Christmas without using the prophecies that relate to these events? How can he preach on Good Friday without explaining the Old Testament priesthood and sacrifices? How can he preach at Whitsuntide about the coming of the Holy Ghost and the founding of the Christian Church, without explaining the catholicity of Christianity over against the narrowness of Judaism? Indeed, how can he preach on the Lord's Supper, without referring to the old Passover?

You see, then, the Christian Church Year is full of the Old Testament, though the Gospels and Epistles are all taken from the New.

RAMBO APPLES AND CHURCH BOOKS.

"How do you sell these rambo apples?"

"Thirty-five cents a peck; but here is another kind at twenty-five cents."

Just then a book agent came in, and the grocer, after considerable delay, bought a book, published by our own Board, at two dollars.

"Why are these Church books so high?" said the grocer. "Only lately I bought one of the same size from a New York agent for one-fourth less."

"For the same reason that rambo apples cost more than the common kind. Compare your books, in regard to contents, paper, binding, and general merit, and you will see that Church books are superior."

OUR INSTITUTIONS AT LANCASTER.

They are as follows:—The Eastern Theological Seminary, with thirty-two students; Franklin and Marshall College, with sixty-seven students; and Franklin and Marshall Academy, with thirty-six students. The three include thirteen Professors.

march,	20111
Weeks and Days. Daily Bible Moon's Moon's Phases, Aspects S. Sun St. rises. see R & S Place. h. m. s. a. of Planets, &c. m. h. m.h.	m.h. m.
Thursday 1 Suidbert Luke 14: 1-54 7 49 5 2 2 7* sets 12 20 13 6 25 5 12 6 24 5 15 15 16 47 9 50 2 2 7 \$\frac{1}{2}\$ in Aphelion 12 6 23 5 12 6 23 5	36 3 44 37 4 30
10] 3d Sunday in Lent, Luke 11: 14-28; Eph. 5: 1-9. Day's Length, 11 hours	
Sunday 4 George Wishart Matth. 20: 17-33 10 42 9 9 9 rises 5 41 12 6 20 5 Monday 5 Thomas Aquinas " 21: 11 36 21 Spica rises 8 48 12 6 20 5 Tuesday 6 Fridolin " 22: morn. 3 12 28 15 6th. 2 rises 12 56 11 6 19 5 Thursday 8 Zach. Ursinus " 24: 1-31 1 16 27 5 7 rises 1 34 11 6 16 5 Friday 9 Cyrillus 2 8 9 9 7 rises 5 41 12 6 20 5 11 6 19 5 10 5 5 rises 1 34 1 16 15 5 1 16 15 5 1 16 15 5 10 6 13 5 1 1 6 13 5 1 1 6 13 5	40 5 50 41 6 41 43 7 29 44 8 11 45 8 54
11] 4th Sunday in Lent, John 6: 1-14; Gal. 4: 21-31. Day's Length, 11 hours	
Sunday 11 Wm. Hoseus Matth.26: 1-13 3 40 4 Regulus south 10 34 10 6 12 5 Monday 12 Greg. the Great " 26: 14-35 4 42 17 4 rises 5 52 10 6 11 5 Tuesday 13 Rudericus " 26: 57; 27:1-2 D sets. 13 14th. Q. Q rises 9 6 85 Wednesday 15 Thos. Cranmer " 27: 3-31 7 29 26 10 14th. Q. Q rises 9 6 85 Friday 16 Heribert " 27: 32-50 8 40 10 Procyon south 7 46 9 6 55 Saturday 17 St. Patrick " 27: 51-56 9 44 24 Orion sets 12 24 8 6 45	48 10 46 49 11 38 50 12 27 52 1 21 53 2 10 55 3 5 56 3 50
12] 5th Sunday in Lent, John 8: 46-59; Heb. 9: 11-15. Day's Length, 11 hours	, 54 min.
Wednesday 21 Benedict " 13: 31-14 12 25	58 5 21 0 6 8 1 6 49 3 7 32 4 8 24 6 9 13
13] Palm Sunday, John 12: 1-16; Phil. 2: 5-11. Day's Length, 12 hours	, 14 min.
Tuesday 27 Rupertus " 9: 4 56	12 1 40

Last Quarter, 6th, 5 o'clock, 0 min., evening.

New Moon, 14th, 9 " 33 " "

First Quarter, 22d, 8 " 9 " morning.

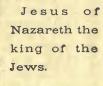
Full Moon, 29th, 12 " 48 " "

CONJECTURES OF THE WEATHER.

1, 2, rain and snow; 3, 4, N.W. cold; 5, 6, cloudy; 7, 8, 9, moderate; 10, 11, 12, rain; 13, 14, 15, pleasant; 16, 17, 18, variable; 19, 20, cloudy; 21, 22, stormy; 23, 24, 25, showers; 26, 27, 28, clear; 29, stormy; 30, 31, clr.

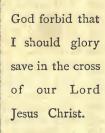
Kund Kriday.

The third hour they CRUCIFIED Him.



WORTHY IS 31 THE

He was wounded for our transgressions. He was bruised for our iniquities.



PASSION WEEK.

"Behold we go up to Jerusalem," tenderly said Jesus to the twelve, "and all things, that are written by the prophets concerning the Son of man, shall be accomplished."

What a sad journey that was, from Galilee to Jerusalem!

In the impressive daily services of Passion week, we also go thus up to Jerusalem, and see anew the closing scenes of His earthly life.

Let us go up earnestly, thoughtfully, tenderly, penitently, and prayerfully. Let us try to be in proper sympathy with our suffering Lord.

GOOD FRIDAY.

Christ placed all rest, and had no resting place;
He healed each pain, yet lived in sore distress;
Deserved all good, yet lived in great disgrace:
Gave all hearts joy, Himself in heaviness;
Suffered them live, by whom Himself was slain;
Lord, who can live to see such love again?

-Countess of Pembroke.

"HE SUFFERED."

The sufferings of the holy Saviour were neither accidental nor arbitrary, but a necessity, namely, the result of conflict with the powers of darkness.

the result of conflict with the powers of darkness. Through the sin of the first Adam the race was brought under the power of the devil, and could be delivered again only by a stronger power. (Luke xi. 22.)

Therefore the process of redemption was through suffering, and His sufferings ran through His whole life, increasing as He drew near the end, dragging Him down even to death, and sending His holy soul into Hades.

But He could not be holden of death. "Having spoiled principalities and powers, He made a shew of them openly, triumphing over them in it." (Col. ii. 15.)

SENDING PRAYERS IN A CART.

Mr. Spurgeon tells the following story: "A poor man who had a large family gave them a very comfortable support while he was in health. He broke his leg, and was laid up for some weeks. As he would be for some time destitute of the means of grace, it was proposed to hold a prayer-meeting at his house. The meeting was led by Deacon Brown. A loud knock at the door interrupted the service. A tall, lank, blue-frocked youngster stood at the door with an ox-goad in his hand, and asked to see Deacon Brown. 'Father could not attend this meeting,' he said, 'but he sent his prayers, and they are out in the cart.' They were brought in, in the shape of potatoes, beef, pork, and corn. The meeting broke up without the benediction. Nor did the poor fellow suffer during his whole confinement. stantial prayers of the donors became means of grace."

Weeks and Daily Bible Moon Moon's Phases, Ası Sun Sun HIGH WATER.
Days. Remarkable Days.
13] 'aster Sunday, John 20: 1-10; Col. 3: 1-11. Day's Length, 12 hours, 32 min.
Sunday 1 Easter Sunday John 20: 1-18 9 56 17 1 2 rises 5 28 45 446 16 4 16 4 16 4 16 4 16 4 16 4 16
14] 1st Sunday after Easter, John 20: 19-31; 1 John 5: 4-10. Day's Length, 12 hours, 50 min.
Sunday S Mart. Chemnitz John 1: 2 59 12 Orion sets 11 8 2 5 35 6 25 9 40
15] 2d Sunday after Easter, John 10: 11-16; 1 Pet. 2: 20-25. Day's Length, 13 hours, 6 min.
Sunday 15 Simon Dach Monday 16 Peter Waldo 18 18 18 18 18 18 18 1
16] 3d Sunday after Easter, John 16: 16-22; 1 Pet. 2: 11-19. Day's Length, 13 hours, 24 min.
Sunday 22 Origen John 13: 14: 2 44 28 D in per. Sirius sets 9 32 25 18 6 42 8 44 8 44 Monday 23 Adelbert " 15: 3 12 3: 11 3: 6 Neptune © 25 17 6 43 9 40 Tuesday 24 Wilfrid " 16: 17: 3 39 24 5 rises 12 48 25 15 6 45 10 35 Wednesday 25 St. Mark, Evan " 18: 4 44 4 7 7 rises 11 8 25 14 6 46 11 31 Thursday 26 Trudpert " 19: 4 28 19 \$ gr. Hel. Lat. N. 25 13 6 47 12 27 Friday 27 Otto Catelin " 20: D rises. 1 27th. X stationary 25 12 6 48 1 23 Saturda 28 Fred. Myconius " 21: 8 0 4 24 Antares rises 9 34 3 5 11 6 49 2 10
17] 4th Sunday after Easter, John 16: 5-15; James 1: 16-21. Day's Length, 13 hours, 40 min.
Sunday 29 L. von Berquin Heb. 1: 2: 8 58 26 26 Arctur south 11 40 3 5 10 6 50 3 6 Monday 30 Geo. Calixtus " 3: 4: 9 56 8 8 26 Arctur south 11 40 3 5 9 6 51 4 4

Last Quarter, 5th, 11 o'clock, 29 min. forenoon.

New Moon, 13th, 12 " 49 " afternoon.

First Quart., 20th, 2 " 27 " "

Full Moon, 27th, 11 " 35 " forenoon.

CONJECTURES OF THE WEATHER.

1, 2, cloudy, rainy; 3, 4, 5, clear; 6, 7, rain; 8, 9, 10, fair; 11, 12, showers; 13, 14, variable; 15, 16, 17, fair; 18, showers; 19, 20, 21, fair; 22, 23, 24, warm; 25, 26, 27, 28, variable; 29, 30, fair.



THE BOYS OF 1776

A year before the outbreak of the Revolution, Boston was full of British soldiers under General Gage. One day a number of boys came to him, "We come, sir," said the oldest of them, "to demand satisfaction."

"What!" said General Gage, "have your fathers been teaching you rebellion, and have you come to exhibit it here?"

"Nobody sent us," replied the boy. "We have never injured your troops; but they have trodden down our snow-hills, and broken the ice upon our skating-ground. We complained, and they told us to help ourselves if we could. Yesterday our works were destroyed the third time, and we will bear it no longer."

General Gage, admiring the spirit of the boys, replied, "You may go, my brave fellows; and be assured, if my troops trouble you again, they shall be punished." He then said to an officer, "The very children here draw in a love of liberty with the circhen beach."

of liberty with the air they breathe."
Such was the spirit of 1776, which established the liberty we now enjoy, and whose first centennial we have just celebrated. Let us all, dear boys and girls, thank God for this

liberty, and resolve to preserve it while we live.

FOOD FOR THE LAMBS.

A preacher who came late, and was very tiresome when he did come, once preached a very long, prosy sermon on "Feed my Lambs."

After the service one of the Elders said to him, "Brother, I have had some experience in raising lambs, and I have found the following to be good rules: First, give them their food in season; second, give them a little at a time; and third, give it to them warm."

TABLE PRAYERS.

Our heavenly Father, give us thankful hearts for these and all other mercies of Thy hand; keep us in Thy fear; pardon our sins and save us for the Redeemer's sake. Amen.

Our Father in Heaven, we look to Thee for Thy blessing upon our daily bread; sanctify it to our use and us to Thy service for Christ's sake. Amen.

Almighty God, we acknowledge Thy goodness in these new mercies, and pray that they may strengthen us for Thy service; nourish our souls with heavenly food, and save us for Christ's sake.

Amen.

The eyes of all wait upon Thee, O Lord, and Thou givest them their meat in due season; Thou openest Thy hand, and satisfiest the desires of every living thing; give us thankful hearts for Thy goodness, and save us for Christ's sake. Amen.

O God, Thou art the giver of all our blessings. Continue to supply our wants, and the wants of all Thy needy creatures. Strengthen us for Thy service, pardon our sins, and save us for the Redeemer's sake. *Amen.*

Sanctify, O Lord, this food of Thy mercy to our use and us to Thy service, through Jesus Christ our Saviour. Amen.

Give us this day our daily bread, forgive us our sins, and save us in Thy Kingdom through Jesus Christ our Saviour. Amen.

We thank Thee, O God, from whom cometh down every good and perfect gift, for these new provisions of Thy bounty. Feed our immortal souls with the bread of life, and admit us at last to the table of Thy Saints in Heaven, through Jesus Christ our Lord. Amen.

ALLE & 9			-	
Weeks and Days.	le Days. Daily Bible Lessons.	h. m.s.	of Planets, &c	
Tuesday Wednesday Thursday Friday Saturday Thermony Friday Saturday Thermony Friday Forman Thermony Th	ius	11 42 morn. 12 20 7 12 56	20 6 D 21. 24 rises 10 2 \$ sets 7 40 14 \$ gr. Elon. East 26 8 5th. D in ap	3 5 6 6 54 5 32 3 5 3 5 5 6 55 6 19 3 5 3 5 4 6 5 6 7 9 3 5 3 6 5 7 7 5 9
18] 5th Sunday after	Easter, John 16: 23	-33; James		Length, 13 hours, 56 min.
Monday Tuesday Wednesday Thursday Friday Saturday TOtto the Stanislau 9 Gr'g. Na 10 Ascensio 11 John An Saturday	" 13: John 14: Col. 2: John 15: " 16:	2 16 2 38 3 2 3 26 3 59	20 6 ♀ ⊙ Superior 2 Spica south 10 20 15 Q. 6 Ŋ ♭. ♭ rise 28 ¼ rises 10 11 12 Libræ south 11 52 27 □ ★ ⊙ Orion sets 12 7* sets 7 50	$\begin{array}{c ccccccccccccccccccccccccccccccccccc$
19] 6th Sunday after.				Length, 14 hours, 10 min.
Wednesday 16 5 Marty Thursday 17 Joachim Friday 18 80 Marts.	of Flor. Joel 3: John 17:	9 34 10 39 11 29 morn. 12 10 12 46	26 D in per. Antares 10 Sirius sets 8 19th. 24 rises	$\begin{array}{cccccccccccccccccccccccccccccccccccc$
[20] Whit Sunday or 1	Pentecost, John 14:	15-31; Acts	s 2: 1-11. Day's 1	Length, 14 hours, 22 min.
Saturday 26 Beda Ve	nerabilis 2 Cor. 5:	D rises.	23 26th. 6 \$ 6	
21] Trinity Sunday,	John 3:	1-15; Rev. 4	4: 1-11. Day's	Length, 14 hours, 34 min.
Sunday 27 John Ca Monday 28 Lanfran	Acts 1: 2: " 3: eisberger " 4: " 5:	9 23 10 4 10 28 10 55	5 Orion sets 7 18 17 6 D 4. 4 rises 9 19 10 rises 1 10 21 S in Aphelion 23 Pollux sets 10 52	$\begin{array}{c ccccccccccccccccccccccccccccccccccc$

(2) Venus is in superior conjunction with the Sun, the 6th, passes from Morning Star to Evening Star.

MOON'S PHASES.

Last Quarter, 5th, 6 o'clock, 18 min., morning.

New Moon, 13th, 12 " 29 " "

First Quarter, 19th, 7 " 56 " evening.

Full Moon, 26th, 11 " 5 " "

CONJECTURES OF THE WEATHER.

1, 2, 3, clear; 4, 5, 6, rain; 7, 8, fair; 9, 10, showers; 11, 12, 13, variable; 14, 15, 16, rain; 17, 18, 19, fair; 20, 21, variable; 22, 23, showers; 24, 25, 26, fair; 27, 28, 29, clear; 30, 31, rain.



PENN'S TREATY WITH THE INDIANS.

William Penn had inherited from his father a large claim against the English government, for which Charles II. gave him land in America, namely, the territory included in our present State, and which the King called Pennsylvania. Penn, then a young man, came over in November, 1682, met the Indians under an elm tree that stood in what is now the North Eastern part of Philadelphia, and entered into a treaty of peace and good will with them.

You need to read the history of your country. You will find it very interesting, especially if you get the right book.

DO MISSIONS PAY?

As men advance from heathenism to Christianity new wants are created, which must be chiefly supplied from Christian countries. A recent writer attempts to estimate the commercial value of missions by the following statement:

"Our commerce with the Sandwich Islands alone amounts to \$4,406,426. The profit on the trade for 1871 was \$660,964, and this profit is the fruit of the Christianizing of those islands.

Still farther the whole amount spent upon the Sandwich Islands Missions, from their first establishment by the American Board, is \$1,250,000; the profit of commerce with them for one

rear alone, was \$660.964, or 53 per cent. of the whole cost of bringing the islanders from barbarism to Christianity.

The commerce between the British possessions in Africa and the ports of New England, during the year ending June 30th, 1871, amounted to \$2,671,913. Fifteen per cent. gain on the trade gives \$400,786 profit.'

The same thing is true of Home Missions. Bring our western states and territories, especially the great Pacific slope, fully under the power of the Gospel, and you at once create new wants, and increase the amount of their commmer-

Weeks and Daily Bible Moon's Moon's Phases, Aspects s. Sun Sun	HIGH VATER.
Days. Remarkable Days. Lessons. R&S Place. h. m. s. a. of Planets, &c. m. h. m. h. m.	
1 (1116) 1116 1116 1116 1116 1116 1116 1	
Friday 1J. Fred. Oberlin Acts 7: 11 22 5 5 D in apo.	
Saturday 2 Pothinus " 8: 11 45 3 17 6 3 8. 8 rises 11 49 2 4 40 7 20	7 21
22] 1st Sunday after Trinity, Luke 16: 19-21; 1 John 4: 7-21. Day's Length, 14 hours, 42	min.
Sunday 3 Chlotilde 1 Pet. 2: 1-10 morn. 29 1/2 rises 12 50 2 4 39 7 21	8 11
	8 52
Tuesday 5 Boniface Acts 10: 12 15 11 4th. 6 1 5 8 24 39 7 21 12 34 24 13 24 14 15 16 17 18 18 18 18 18 18 18	9 40
Wednesday 6 Norbert " 12: 1 0 Antares south 11 18 2 4 38 7 22	10 21
Thursday 7 Paul Gerhart 1 Pet. 2: 11-3; 1-17 1 26 21 \$\forall \text{ stationary} 24 38 7 22	
Friday 8 A. H. Francke "3: 18-4: 16 2 6 Spica south 8 16 14 37 7 23	
Saturday 9 Columba " 4: 17-5: 2 29 20 6 D & Altair s. 12 34 1 4 37 7 25	12 32
23] 2d Sunday after Trinity, Luke 14: 16-24; 1 John 3: 13-24. Day's Length, 14 hours, 46	min.
Sunday 10 Fred Barbarossa James 1: 3 1	12 59
Monday 11 Barnabas 2 Pet. 1: 12-2 · 3: D sets. 20 11th. 5 rises 11 24 1 4 36 7 24	1 36
Tuesday 12 Renata James 2: 9 11 5 5 5 2.9 sts. 810 Eve 1 4 36 7 24	2 22
Wednesday 13 Isaac Le Febre " 3: 9 52 20 pin per. Pollux sts. 104 sun 4 36 7 24	3 12
	4 8
Friday 15 W. Wilberforce "5: 11 10 20 b rises 8 6 04 35 7 25	5 4
Saturday 16 Richard Baxter Jude 11 36 3. Libræ south 9 2 14 35 7 25	6 2
247 3d Sunday after Trinity, Luke 15: 1-10; 1 Pet. 5: 6-11. Day's Length, 14 hours, 50	min.
Sunday 17 John Tauler Acts 13: 1-12 11 58 & 17 2 rises 12 0 1 4 35 7 25	7. 0
Monday 18 Pamphilus " 13: 13-52 morn. 18th. 9 sets 8 20 1 4 35 7 25	7 41
Monday 18 Pamphilus " 13: 13-52 morn. 18th. 9 sets 8 20 14 35 7 25 12 21 18th. 9 sets 8 20 14 35 7 25 18th. 9 sets 8 20 18 4 35 7 25 18th. 9 sets 8 20 18 4 35 7 25 18th. 9 sets 8 20 18 4 35 7 25 18th. 9 sets 8 20 18 4 35 7 25 18th. 9 sets 8 20 18 4 35 7 25 18 4 35 7 25 18 4 35 7 25 18 4 35 7	8 32
Wednesday 20 27 Martyrs " 15: 12 42 25 8 rises 3 41 14 35 7 25	9 30
Thursday 21 Matth. Claudius "16: 130 8 0 enters Day 14 34 7 26	
Friday 22 Gottschalk " 17: 1-14 1 59 20 Summer commences 24 35 7 25	
Saturday 23 Gottfried Arnold "17:15-18: 11 2 37 2 5 rises 11 0 2 4 35 7 25	
257 4th Sunday after Trinity, Luke 6: 36-42; Rom. 8: 18-23. Day's Length, 14 hours, 50	
	$\frac{12}{12}$ 50
	1 20
	2 45
Tuesday 26 J. Val. Andreæ " 2: 17-3: 8 46 7 2	3 48
Thursday 28 Irenæus "5: 9 51 5 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1	4 34
Friday 29 Peter and Paul 2 "1: 2: 1-12 10 18 25 13 D in apo. Spica sets 12 3 4 36 7 24	5 10
Saturday 30 Raymond Lully "2: 13-3 10 43 5 25 Regulus sets 10 8 34 36 7 24	5 54
Daturday Jolitay mond Datiy 2. 100 110 10; gg 20 100g and 500 100 0.1 101 24	

(4) Jupiter is in opposition with the Sun, the 19th, and shines all night.

MOON'S PHASES.

 Last Quarter, 4th, 12 o'clock, 11 min. morning.

 New Moon, 11th, 9 " 32 " "

 First Quart., 18th, 1 " 24 "

 Full Moon, 25th, 11 " 52 " forenoon.

CONJECTURES OF THE WEATHER.

1, 2, fair; 3, 4, showers; 5, 6, fair; 7, 8, 9, clear; 10, 11, 12, thunder showers; 13, 14, 15, fair; 16, 17, 18, warm; 19, 20, 21, clear; 22, 23, thunder showers; 24, 25, 26, clear; 27, 28, cloudy; 29, thunder showers; 30, fr.



A LAPLAND CRADLE.

Lapland lies east of Norway and Sweden and north of Russia. By reading and travel you can see how greatly people differ in their ways of living. The Lapland mother wraps and binds up her babe as you see in the picture, passes one band over a beam, and swings the little fellow to and fro like a sailor in his hammock, while she sings her songs of mother-love.

HOW TO MAKE GOOD TEETH.

The foundation for sound, firm, white teeth, must be laid in early life, by subsisting on food that contains the elements which the teeth must have, or they will be imperfectly formed, feeble in structure, and fall early into decay. If wheatflour were never bolted, but eaten with the bran, as we find it partially in the Graham bread, then the system would be abundantly provided with the phosphate of lime, the essential ingredient for the formation of the teeth.

OUR HOME MISSION WORK.

The Missionary work of the eastern part of the Reformed Church is under the care of a tri-Synodical Board, elected by the Eastern, the Pittsburgh, and the Potomac Synods.

The Board has had to contend with many serious hindrances. An old debt of several thousand dollars; a financial panic of unusual severity and duration; and, worse than all, a lack of real mis-

sionary zeal in the churches.

But order is coming, and a better day. Some of the old missions have become self-sustaining; others have been either cast off as unprofitable, or connected with other charges; and the appropriations of nearly all have been gradually reduced, so that the finances of the Board are in a healthy condition.

At the same time, it is a painful fact, that these finances are very small, which subject is discussed at length in an article on another page, "What is the Matter?"

We have very encouraging missions in Oregon, Iowa, and California; but they need better support of both men and money. The Board has, in all, about forty missions. This work loudly calls on our people for large giving. When a great work is to be done, a great effort must be made. Men and brethren, let us appreciate the situation, and give as if we meant to do the work.

MINISTERS' CHILDREN.

Rev. As a Bullard believes that ministers' and deacons' children are slandered, and furnishes the following statistics, carefully collected by himself and his friends, as the reason for the faith that is in him:

In 448 families of ministers and deacons, here were 2,101 children over fifteen years of age, of whom 1,414 were hopefully pious, 93 were in the ministry or fitting for it, and only 34 dissipated! And all the remaining children, with very few exceptions, were respectable and useful citizens. Can results like these be obtained from the same number of families (taken impartially as these were) of any class or profession of parents, especially of those who are not professing Christians? How false and unjust then the proverb, that "ministers' and deacons' children are worse than other children."

Weeks and Remarkable Days. Daily Bible Moon Moon's Phases, Aspects S. Sun Sun WATER. Phila.
Days. Lessons. h. m.s. a. of Planets, &c. m.h.m.h.m.h. m.
26] 5th Sunday after Trinity, Luke 5: 1-11; 1 Pet. 3: 8-15. Day's Length, 14 hours, 48 min.
Sunday Monday 1 (H. Voes Monday Visit V. M. Gala. 1: 1-10 Acts 18: 12; 19: 1-10 (Gala. 1: 11; 2: 1-14 Acts 18: 12; 19: 1-10 Acts 18: 12
27] 6th Sunday after Trinity, Matth. 5: 20-26; Rom. 6: 3-11. Day's Length, 14 hours, 42 min.
Sunday Monday 8 Kilian 9 Ephraim the Syr. " 2: 2 15 14 Regulus sets 9 34 54 39/7 21 11 36 Tuesday 10 Wm. of Orange " 3: 4: 1-4 D sets. 2 1 10 per. 0 D per. <t< td=""></t<>
287 7th Sunday after Trinity, Mark 8: 1-9; Rom. 6: 19-23. Day's Length, 14 hours, 34 min.
Sunday 15 Answer 1 Cor. 10: 11: 1 10 15 2 26 Altair south 12 5 6 4 43 7 17 5 52 Monday 16 Anna Askow " 11: 2 10 38 9 Antures south 8 6 6 4 43 7 17 5 52 Tuesday 17 Separatus&11co. " 12: 31-13 11 28 2 22 17th. 2 so. 10 20 6 4 45 7 15 7 34 Wednesday 18 Arnulf " 12: 31-13 11 28 2 2 2 17th. 2 so. 10 20 6 4 45 7 15 7 34 Thursday 19 Louisa Henrietta " 14: 11 56 11 56 17 9 gr. Hel. Lat. N. 6 4 46 7 14 8 26 Friday 20 John Marteilhe " 15: 35-16 12 33 11 5 rises 10 9 6 4 47 7 13 9 56
29] 8th Sunday after Trinity, Matth. 7: 15-21; Rom. 8: 12-17. Day's Length, 14 hours, 24 min.
Sunday Monday 22 Mary Magdalen Acts 19:11-20:1 1 15 23 δ ⊅ ¼. ⊙ enters Ω 6 1 48 7 12 10 42 Wednesday 24 Thos. A. Kempis " 1: 23-2 3 10 2 16 ½ south 9 48 6 4 50 7 10 12 29 Wednesday 25 St. James " 3: 4: 1-6 D risses. 28 25th. ♀ sets 8 16 6 4 51 7 9 1 24 Thursday 27 Raym.Palmarius " 5: 11: 6: 7: 1 8 45 22 ⊅ in apo. δ 5 ½ 6 4 52 7 8 2 11 Saturday Saturday Prises. 9 8 5 Ω. 5 gr. Hel. Lat. S. 6 4 53 7 7 3 52
30] 9th Sunday after Trinity, Luke 16: 1-9; 1 Cor. 10: 1-13. Day's Length, 14 hours, 12 min.
Sunday 129 Olaus 2 Cor. 8: 9 32 17 0 6 6 5. 8 rises 9 49 6 4 54 7 6 4 45 Monday 30 John Wessel " 9: 9 54 0 Deptune O 6 4 55 7 5 5 31 Tuesday 31 Jno. Cas. Schade " 10: 10 18 13 2 south 9 12 4 56 7 4 6 20
MOON'S PHASES. CONJECTURES OF THE WEATHER.

Last Quarter, 3d, 4 o'clock, 1 min. afternoon.

New Moon, 10th, 5 " 6 " "

First Quart., 17th, 8 " 12 " morning.

Full Moon, 25th, 2 " 10 " "

CONJECTURES OF THE WEATHER.

1, 2, 3, clear; 4, 5, showers; 6, 7, 8, fair; 9, 10, thunder; 11, 12, 13, clear; 14, 15, 16, warmest days; 17, 18, rain; 19, 20, c'ear; 21, 22, 23, warm; 24, 25, variable; 26, 27, rain; 28, 29, fair; 30, 31, showers.



THE AMERICAN FLAG

The "STARS AND STRIPES" have a history. The Colonies in 1775 had no common flag, but each carried whatever design it pleased. Some had the old English flag, with a patriotic motto or significant design; others had an original style; but in 1776 the present flag was adopted, and in July, 1777, it was established by law, the Colonial Congress having resolved that the flag of the thirteen United States be thirteen stripes, alternately red and white; that the union be thirteen stars, in a blue field, representing a new constellation. Hence, this year is the Centennial of our noble flag. In 1794, Vermont and Kentucky having been admitted into the Union, the number of stars and stripes was increased to fifteen; and this was the flag used in the war of 1812. The stripes were reduced to the original thirteen in 1818. There is no arrangement of the stars prescribed by law. In the flags of the army they are generally arranged in one large star-in those of the navy they are set in parallel lines.

THE SERMON.

- 1.) To get the good of a sermon, you must not only hear it carefully, but also think it over afterward. "Chew it." Talk about it with others, and so try to recall the important points. In this way, some people can tell much more about the sermon on Saturday than on Monday, because they have been studying it.
- 2.) Do not forget to tell your pastor what you think of this or that good sermon. He needs encouragement. He often wonders whether you were interested, and will be pleased to hear you occasionally say so.
- 3.) A sermon that is long for one is often short for another. Much depends on whether we are well, interested, wide awake, &c. True, the preacher may be dull; but so may the hearer be.
- 4.) What is a good sermon? It may be long, short, learned, simple, poetical, philosophical or eloquent, and yet not be a good sermon. To be good, it must teach and apply Christian truth. Without this it must be poor, no matter what else it has.
- 5.) Must the sermon always have a formal text? Oh no. Can you find a text at the beginning of Paul's sermons? Or Peter's? They simply set forth the doctrines and duties of our holy religion, suiting themselves to persons, places, and circumstances. If your Minister should do the same, but omit taking a text, would you think it strange? If he wishes to explain a particular passage, let him say so, and do so; but if he wishes to preach on a certain subject, in which perhaps he uses a dozen passages, explaining and applying them, what need has he of a text? Did you ever notice how much is in the sermon that is not in the text? And how often the text is left quite behind and forgotten? To omit taking a text would give great offence to many good people; but if they saw that the sermon was nevertheless full of Christian doctrine and duty, as Peter's and Paul's are, they would soon see that taking a text is not essentially necessary to a good sermon.

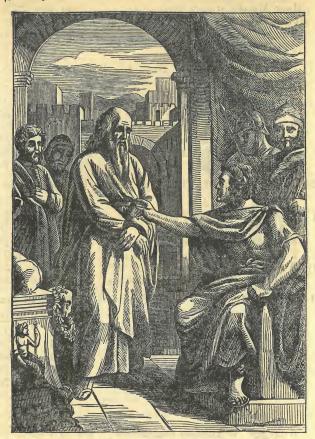
When special services are to be held in your church, make your arrangements in advance to be there at every service. Much depends on good management.

	- C MOU
Weeks and Days. Daily Bible Remarkable Days. Daily Bible R&S Place. Moon's Phases, Asp Place. h. m. s. a. of Planets, &c.	D1. 11000. 0000. 1 111100
Wednesday 1 Maccabees 2 Cor. 11: 10 40 26 9 sets 8 12 Thursday 2 Mart.under Nero " 12: 1-18 11 12 10 2d. 5 rises 8 3 Friday 3 Wm. Thorp " 12: 19-13 15 4 24 11 54 22 4 rises 8 56 Saturday 4 Leonard Käser Acts 20: 1-13 morn. 8 Sirius rises 4 38	65 07 0 9 23
31] 10th Sunday after Trinity, Luke 19: 41-47; 1 Cor. 12: 1-11. Day's Le	
Sunday 5 Salzb'g Evang. Rom. 1: 1-17 12 50 23 7* rises 11 10 Monday 7 Nonna " 1: 18-31 1 41 2 8 2 35 5 stationary 5 stationary 5 rises 8 18 2 20 5 rises 8 18 5 rises 8 18 6 20 7 8 7 8 6 20 7 8 <td< td=""><td>\$\psi\$ \begin{array}{c ccccccccccccccccccccccccccccccccccc</td></td<>	\$\psi\$ \begin{array}{c ccccccccccccccccccccccccccccccccccc
32] 11th Sunday after Trinity, Luke 18: 9-14; 1 Cor. 15: 1-11 Day's L	ength, 13 hours, 42 min.
Sunday 12 An. of Havelberg Rom. 6: 8 38 4 4 2 south 8 27 Monday 13 C'nt. Zinzendorf " 7: 9 6 3 17 Tuesday 14 James Guthrie " 8: 1-15 9 34 Wednesday 15 Virgin Mary " 8: 16-39 10 0 13 Thursday 16 John of Saxony " 9: 1-13 10 34 25 Friday 17 John Gerhard " 9: 14-33 11 31 7 5 0 5 rises 8 1 Saturday 18 Hugo Grotius " 10: morn. 19 6 5 3 17 6 0 0 0	59 45 15 6 45 8 42
33] 12th Sunday after Trinity, Mark 7: 31-37; 2 Cor. 3: 4-11. Day's L	length, 13 hours, 26 min.
Sunday 19 Sebaldus Rom. 11: 12: 1 41 2 sets 7 50 Monday 20 Bernard of Clair " 12: 1 41 2 stationary Tuesday 21 Ist Morv. Mission " 13: 2 59 25 35 rius rises 3 35 Wednesday 22 Symphorianus " 14: 4 1 7 1 rises 7 31 Thursday 23 Gasp. de Coligne " 15: 1-13 " rises 19 23d. Eclipse. © Friday 24 Bartholomew 15: 14-33 7 11 1 5 rises 7 51 Saturday 25 Louis IX. " 16: 7 34 1 7 34 1 7 6 5 Dog Day.	$\begin{array}{c ccccccccccccccccccccccccccccccccccc$
34] 13th Sunday after Trinity, Luke 10: 23-27; Gal. 3: 16-22. Day's L	Length, 13 hours, 10 min.
Sunday 26 Ulfilas Acts 20: 8 4 27 y in Aphelion 6 8 Monday 27 Jovinian " 21: 8 34 10 y sets 7 48 Tuesday 29 St. John Bapt. " 24: 25: 9 30 23 y south 7 20 Thursday 30 Claud of Turin " 26: 10 2 21 y sets 7 24 Friday 31 Aidan " 27: 10 46 5	15 266 34 4 18 15 276 33 4 54 15 286 32 5 26 05 306 30 6 10

Last Quarter, 2d, 5 o'clock, 20 min., morning.
New Moon, 9th, 12 " 17 " "
First Quarter, 15th, 5 " 27 " afternoon.
Full Moon, 23d, 6 " 10 " evening.
Last Quarter, 21st, 4 " 15 " afternoon.

CONJECTURES OF THE WEATHER.

1, 2, 3, fair; 4, 5, 6, warm and showers; 7, 8, fair; 9, 10, 11, variable; 12, 13, thunder showers; 14, 15, pleasant; 16, 17, cloudy; 18, 19, 20, fair; 21, 22, 23, variable; 24, 25, clear; 26, 27, cloudy; 28, 29, rain; 30, 31, clear and warm.



ROGATIAN'S TRIAL.

This aged man is Rogatian, an Elder in the church at Carthage in Africa. During a sore persecution of the Christians he was beheaded. Here he is on trial before the heathen Governor. The story is told in the interesting volume, "ROGATIAN."

THE QUALIFICATIONS OF A SUNDAY-SCHOOL TEACHER.

r.) He must be a *Christian*—not an alien and stranger, but a citizen—a communicant member of the Church. "Shall the unconverted be allowed to teach?" is sometimes gravely discussed in Sunday-school conventions, as though there were room for argument!

2.) He must be a *faithful* Christian; teaching by example as well as by word. Otherwise he does fearful damage to the children. Christ-love makes child-love.

3.) He must be *studious*; standing above his class both in general knowledge and in special preparation. Three things:—

(1.) He must study the best method of teaching, so as to present truth in the most

telling way.

(2.) He must prepare every lesson, i.e., the details of it, getting into the very heart of the subject, and go to his class full of it. Lord Selbourne, late Chancellor of England and a ripe scholar, always carefully prepared his lesson for teaching a class of young men. What a rebuke to those who depend on the inspiration of the hour, and their general knowledgel Even the "infant class" teacher should have his questions, texts, facts, and illustrations well at command.

(3.) He must study also the class, and each scholar in it; their disposition, age, home-life, temptations, weaknesses, wants and whole make-up. The scholar has reason, will, and affections, which must be understood and wisely handled. He craves knowledge, and mere talk does not satisfy his nature.

4.) He must have good sense. Then he will suit himself to circumstances; avoid hobbies; not argue, but teach; not cram, but drill; conduct himself wisely before the class; not lecture, but catechize; not merely tell stories, nor exhort, but impress Christian truth (Neh. viii. 8); be regular, prompt, and self-denying for the sake of souls; be kind and impartial; not superficial, but thorough; not scold, but mould; not be long-faced and severe, but of cheerful face.

5.) He must be patient; making all proper allowance for many unpleasant things: dullness, laziness, inattention, tardiness, irregularity, and innocent mischief; quietly bearing what cannot be cured, bearing them for the love of Christ and for the good of souls. Especially must he patiently wait for his work to show its fruits. Much fruit will come only in ten, fifteen years.

6.) He makes good use of his right hand. He is social, and greets the scholars with a kind word at coming, and sends them home with a kind word. That right hand is a hand of power, and makes itself felt also in

the home of the scholar.

Weeks and Remarkable Days.	Daily Bible Moon Moon's Moon's Phases, Aspects s. Sun Sun HIGH R. & S. Place. Phila.
Days.	Lessons. h. m. s. a. of Planets, &c. m. h. m. h. m.
Saturday 1 Hanna	Acts 28: 11 31 № 19 ♀ sets 7 42
35] 14th Sunday after Trinity	
Sunday Monday Tuesday Wednesday Thursday Friday Saturday Mamas Hildegarde 4 Ida 5 John Mollio 6 Martin Weibel 7 Laz. Spengler 8 Corbinian	Eph. 1: 1-14
36] 15th Sunday after Trinity	
Monday Tuesday Wednesday Thursday Friday Saturday Monday 10 Paul Separatus 11 John Brenz 12 Diony's Peloq'n 13 Wm. Farel 14 Cyprian 15 Ar. v. Grumb'h	Philip. 1: 1-26 9 17 3 2 in 3. \$ stationary 45 48 6 12 6 14 1: 27-2: 9 59 15 14th. 6 D 24. 24 50 55 49 6 11 6 55
37] 16th Sunday after Trinity	Luke 7: 11-17; Eph. 3: 13-21. Day's Length, 12 hours, 16 min.
Monday 16 Euphemia 17 Lambert 18 A.G. Spangenb'g Wednesday 19 Ember Day 20 Magdal. Luther 21 Matthew 22 Mauritius	" 3: 14-4: 10 2 12 5 15 D in apo. 9 sets 7 25 65 56 6 4 10 49
38] 17th Sunday after Trinity	y, Luke 14: 1-11; Eph. 4: 1-6. Day's Length, 11 hours, 58 min.
Sunday Monday Tuesday Wednesday Thursday Friday Saturday 23 Mart. of Gen'a 24 Jno. Jacob Moser 25 Augsb'g Treaty 26 Lioba 27 Phil. Graveron 28 A. Clarenbach 29 St. Michael	
39] 18th Sunday after Trinity	
Sunday 30 Jerome	Heb. 1: 11 41 14 30th. \$ south 11 10 10 6 10 5 50 7 58
(8) Mars is in opposition w	ith the Sun, the 5th, and shines all night.

⁽⁵⁾ Mars is in opposition with the Sun, the 5th, and shines all night.
(b) Saturn is in opposition with the Sun, the 9th, and shines all night.

New Moon, 7th, 8 o'clock, 0 min. morning. First Quart., 14th, 6 " 7 " " Full Moon, 22d, 10 " 34 " forenoon. Last Quart., 30th, 1 " 20 " morning.

CONJECTURES OF THE WEATHER.

1, 2, fair; 3, 4, showers; 5, 6, 7, sultry; 8, 9, thunder; 10, 11, 12, variable; 13, 14, fair; 15, 16, cloudy; 17, 18, showers; 19, 20, 21, fair; 22, 23, 24, stormy; 25, 26, 27 clear; 28, 29, 30, thunder showers.

It was in 1492
Columbus discovered America. What a wonder he and his men were to the native Indians!
What a wilderness was before them; which during these four hundred years has blossomed as the rose!

The story of Columbus is very interesting, and shows what



THE LANDING OF COLUMBUS.

perseverance will do. He had great trouble to get aid for his voyages of discovery, and had to bear many a sarcasm and many a sneer; but success was all the sweeter when it came. He was then highly honored by the Court of Spain. Readhis

A GOOD SPEECH.

Deacon Lookout says, that when they last year elected their Delegate Elder to Classis, the Minister made a little speech to the Consistory. which may well be repeated by many a Pastor:

"Now I wish to say that two things are expected of the Delegate Elder, both of which are too often overlooked.

"First. He should stay till Classis adjourns. So often the Elders make business engagements before leaving home, and then, on this ground, urge Classis to excuse them. This is no fair way to represent a charge, and it often leads to serious results.

"Then, again, as the President of Classis asks every Elder the questions in Article 49th of the Constitution, it is the plain duty of the Elder to have a ready answer, clear and fair; not a half or doubtful one. To refer Classis to the Pastor may be convenient, but is unfair. Often, too, the Elder speaks only for the congregation to which he belongs, and adds, 'I do not know how it is in the other congregations.' But it is his business to know just that very thing. He represents not a congregation, but a whole charge, and surely

should be ready to give a full answer. Our delegate will please keep these two things in mind."

That was a good speech, and many a Delegate Elder may well make a note of it.

ODD CHURCH NAMES.

In England, Scotland, and Wales there are two or three hundred sects, some of which have names as odd, no doubt, as their notions. We give a few samples:

Apostolics, Baptized Believers, Unionists, Providence, Christian Dolphins,* Unsectarians, Eclectics, Sandemanians, Hallelujah Band, Wesleyan Reform Glory Band, Peculiar People, Progressionists, Christian Eliasites, Israelites and Teetotallers, Free Grace Gospel Christians, Glassites, Inghamites, Salem Society, Recreative Religionists.

Some charges fail to pay the expenses of their delegate to Classis. Some pay the Elder's expenses but not the Pastor's. Is that nice? Is it right?

^{*}They hold that none out of their society can be saved, and but few in it, and that there is no difference between their souls and those of animals.

Weeks and		Daily Bible	Moon Moon's	Moon's Phases, Aspects	s. Sun Sun WATER.			
Down	Remarkable Days.	Lessons.	R & S Place.	0.701	is. rises. sets. Fina.			
Days.		1	llh. m.ls. a	***	m. h. m. h. m.			
Monday	1 Remigius	Heb. 2:	morn.	8 9 sets 7 20 2 5 south 11 1 3 2 sets 9 29 3 \$\text{y}\$ in \$\Omega\$. \$\Color{1}\$	106 115 49 8 50			
Tuesday	2 Chr. Schmid	" 3: 4: " 5·	12 57 2 19	8 south 11 1	110 120 48 9 40			
Wednesday		0.	2 10 20 20	24 sets 9 29	110 145 46 10 38			
Thursday	4 Franciscus	0.	3 31 2 10	\$ 11 88. 8 [D \$	110 100 4011 32			
Friday	5 Petro Carnesec	" 7:	4 44 @ Z4	in per. 9 sta. 0	12 6 10 3 44 12 20			
Saturday	6 Henry Albert	0.		6th. h south 108				
40] 19th S	Sunday after Trinity,	Matth. 9: 1		17-32. Day's Length	, 11 hours, 22 min.			
Sunday	7 Theodore Beza	Heb. 9: 1-14	6 10 3 20		12 6 19 5 41 1 59			
Monday	8 Robt. of Lincoln	" 9: 15	6 35	S south 10 40 S in Perihelion. 6 D Q Q sets 7 15	12 6 20 5 40 2 44			
Tuesday	9 Dionysius Areo.	" 10: 1-18	7 10 4 10	ğ in Perihelion. 6 و ا	13 6 21 5 39 3 26			
	10 Justus Jonas	" 10: 19-39	7 38 4 29	9 9 sets 7 15	13 6 23 5 37 4 16			
Thursday	11 Ulrich Zwingli	" 11:	1 8 18 8 1	1 24 sets 9 10 West	13 6 24 5 36 4 58			
	12 Henry Bullinger	" 12:	9 29 2 13	3 3 24 ♀ gr.Elon. 13th. ¥ rises 533 ⊌	13 6 25 5 35 5 44			
Saturday	13 Elizabeth Fry	" 13:	10 40 0	5 313th. ¥ rises 533 ⊎	14 6 27 5 33 6 31			
41] 20th S	41] 20th Sunday after Trinity, Matth. 22: 1-14; Eph. 5: 15-21. Day's Length, 11 hours, 4 min.							
Sunday	14 Nich. Ridley	Prov. 1: 2:	11 51 0 1		14 6 28 5 32 7 20			
	15 Aurelia	" 3:	morn. 10 2 25	9 7* rises 6 50	14 6 29 5 31 8 5			
	16 Gallus	" 4:	12 53 6 1:	1 D in apo. & south 10 21	14 6 31 5 29 8 50			
	17 Rv. Edict of Nan.	" 5: 6; 1-19:	1 46 6 2	3 Q in Aphelion	15 6 32 5 28 9 36			
Thursday	18 St. Luke	" 6: 20-7	2 43	Q in Aphelion D δ δ h h so. 9 20 Ω S gr. Hel. Lat. N.	15 6 33 5 27 10 24			
Friday	19 Bruno	" 8:	3 39 2 18	8 gr. Hel. Lat. N.	15 6 35 5 25 11 12			
Saturday	20 F. Lamb't of Avi.	" 9:	4 26	1 9 sets 7 16	15 6 36 5 24 11 54			
42] 21st S	lunday ofter Trinity,	John 4: 46-	-54; Eph. 6:	10-20. Day's Length	, 10 hours, 46 min.			
Sunday	21 Hilarion	Prov. 10: 11:	5 24 10	3 24 sets 8 40	15 6 37 5 23 12 46			
	22 Hedwig	" 12: 13:	D rises. 29	22d. Aldeburan rises 7 45	15 6 38 5 22 1 37			
	23 Henry Martin	" 14: 15:	5 54 2 13	Bleson enters m	16 6 39 5 21 2 24			
Wednesday	24 Arethas	" 16: 17:	6 17 8 9	7 2/in 90 Andro- courth 106	16 6 41 5 19 3 12			
Thursday	25 John Herz	" 18: 19:	7 30 8 12	5 south 9 50 5 south 8 48	16 6 42 5 18 4 6			
	26 Frederick III.	20; 21; 22; 1-16	8 42 0 27	7 \h south 8 48	16 6 43 5 17 4 54			
Saturday	27 Frumentius	" 22:17-23; 24	9 56 2 1	1 9 sets 7 21	16 6 44 5 16 5 41			
-	43] 22d Sunday after Trinity, Matth. 18: 21-35; Phil. 1: 3-11. Day's Length, 10 hours, 30 min.							
Sunday	28 Simon and Jude	Prov. 25: 26:	111 12 2	5 2\ell sets 8 12	16 6 45 5 15 6 32			
	29 Alfred the Great	" 27:	morn.	29th. & Nept'ne O	16 6 46 5 14 7 21			
	30 Jacob Sturm	" 28: 29:	12 10 2 23	9 29th. 8 Nept'ne O Orion rises 9 1	166 485 12 8 11			
Wednesday	31 Fest. of Reform'n	" 30: 31:	1 18 %	7 8. Marcab south 8 36	16 6 49 5 11 8 55			
Treduciday	OTIT OBU OF TUOTOTIN II	33. 31.	11 ()	10				

 New Moon,
 6th,
 4 o'clock,
 58 min. evening.

 First Quarter,
 13th,
 10 " 42 " "
 "

 Full Moon,
 22d,
 2 " 30 " morning.

 Last Quarter,
 29th,
 9 " 21 " "

CONJECTURES OF THE WEATHER.

1, 2, cloudy; 3, 4, 5, fair; 6, 7, variable; 8, 9, rain; 10, 11, 12, clear; 13, 14, cloudy; 15, 16, rain; 17, 18, 19, fair; 20, rain; 21, 22, 23, clear; 24, 25, 26, variable; 27, 28, cloudy; 29, 30, 31, fair.



NAILING THE THESES TO THE CHURCH DOOR.

LUTHER'S NINETY-FIVE THESES.

Have you ever read them? Do you know that the nailing of this paper upon the door of the Electoral Church in Wittenberg by Luther, October 31st, 1517, was like putting a match to kindling?

The system of indulgences was a money-making scheme. The Pope wanted to build the magnificent Cathedral of St. Peter's at Rome. For a sum of money, large or small, according to the sin, the Pope granted the pardon of a man's own sin, or released another from purgatory. Sections of country were farmed out to the highest bidder, and he then made out of it all he could. The priests were generally very corrupt, and the people very ignorant.

Tetzel, a bold, bad, blustering tool of the Pope was near Wittenberg, doing a large business in the sale of indulgences, i.e., selling to people the forgiveness of their sins.

Luther, a professor in the University of Wittenberg, had long been preaching

against this unholy traffic.

To teach the people still further and better, he wrote these theses, or statements of doctrine, and nailed them to the church door, where all might read them. In them he explained the nature of true repentance, and exposed the error of indulgences.

These theses created great excitement, and were soon read all over the land; yea,

all over Christendom.

PULPIT ADVERTISING.

Ministers, as well as others, do some unbecoming things, and in nothing more plainly than in making their pulpit an advertising medium.

Some good men cannot easily say no, and, therefore, announce the time, place, and even admission fee of concerts, lectures, fairs, festivals, and other worldly entertainments.

This should not be done, even when the object is very good. Printers' ink is for that purpose.

You are a Minister of Christ; not an advertising agent. Your pulpit is a pulpit; not a fence or stable on which to post bills. The hour is for worship and teaching; not for spreading the news of the day.

Say "no" to the agent or committee asking you to make your pulpit an advertising medium. The effect of many a sermon has been spoiled because followed by some absurd and undevout announcement.

Weeks and Remarkable Days. Daily Bible Moon Moon's Phases, Aspects S. Sun Sun Waffer. R & S Place. Phila.						
Days. Remarkable Days. Lessons. Remarkable Days.						
Thursday 1 All Saints Prov. 6: 20-7: 2 23 & 20 Din per. 9 sets 7 25 0 16 6 51 5 9 9 49						
Friday 2 Victorinus "8: 3 29 5 3 3 Sirius rises 11 6 16 6 52 5 8 10 42						
Saturday 3 Pirminus "9: 4 40 2 16 6 5 2. 5 south 9 20 16 6 53 5 7 11 39						
44] 4th Sunday before Advent, Matth. 9: 18-26; Col. 1: 9-14. Day's Length, 10 hours, 12 min.						
Sunday 4 John A. Bengel John 21: 1-23 5 48 5 29 6 D \$\frac{1}{5}\$ \text{ south } 8 16 16 6 54 5 6 12 37						
Monday 5 Hans Egede 6 Gustav. Adolph's 3: 5 40 24 7* south 12 52 16 6 56 5 4 2 22 Wednesday 7 Willibrord 4 4 6 6 35 6 7 7 2 sets 7 39						
Tuesday Wednesday 7 Willibrord " 3: 5 40 24 27* south 12 52 16 6 56 5 4 2 22 16 6 57 5 3 3 12						
Wednesday 7 Willibrord " 4: 6 35 @ 7 24 sets 7 39 16 6 57 5 3 3 12 Thursday 8 Willehad " 5: 7 33 2 19 5 6 2 4. 2 sets 7 28 16 6 58 5 2 3 56						
Friday 9. John v. Staupitz 2. John 8 42 % 1 1 9 gr. Hel. Lat. S. 6 9 24 \(\equiv 166 59 \) 5 1 4 44						
Saturday 10 Martin Luther 3 John 9 43 E 13 5 south 9 0 167 05 0 5 32						
45] 3d Sunday before Advent, Matth. 24: 15-28; 1 Thess. 4: 13-18. Day's Length, 9 hours, 58 min.						
Sunday 11 Martin of Tours Rev. 1: 10 46 25 Rigel rises 8 29 [52 16 7 1 4 59 6 16						
Monday 19 Phil do Morney " 2. 11 48 & 6 12th Wega sets 11 167 34 57 6 58						
Tuesday 13 Arcadius " 3: morn. 18 morn. 18 mapo. 6 \$ © Sup 15 7 44 50 7 44						
Wednesday 14 Pet. Mart. Verm. 4; 5; 6: 12 44 7 0 83.0 D 5 8 South 8 31 15 7 64 59 15 7 6						
Friday 16 Casp. Creuziger "9:13-10; 11: 2 48 26 25 9 sets 7 36 15 7 7 4 53 9 55 Saturday 17 Bernward "12: 13: 3 49 9 5 stationary 15 7 84 52 10 42						
46] 2d Sunday before Advent, Matth. 25: 31-46; 2 Thess. 1: 3-10. Day's Length, 9 hours, 44 min.						
Sunday 18 Greg. Illuminat. Rev. 14: 1-13 4 52 23 24 sets 7 16 15 7 8 4 52 11 34						
Monday 19 Elizab. of Hesse " 14: 14-20 5 51 7 Spica rises 4 14 [54 14 7 9 4 51 12 26 20 John Williams " 15: Drises 21 20th. Sirius rises 9 14 7 10 4 50 1 23						
Wednesday 21 Columbanus Thursday 22 John Occolampadius " 16: 1-8 5 29 6 30 21 3 in Aphelion. Ocnt. 5 147 124 48 3 6						
Friday 23 Clemens Roman. " 17: 7 30 6 Orion rises 7 23 6 137 134 47 3 54						
Saturday 24 John Knox " 18: 8 50 21 9 sets 7 50 13 7 14 4 46 4 42						
47] 1st Sunday before Advent, Matth. 25: 1-13; 2 Pet. 3-14. Day's Length, 9 hours, 30 min.						
Sunday 25 Catharine Rev. 19: 1-10 9 54 6 5 south 8 10 13 7 15 4 45 5 30						
Monday 26 Conrad " 19: 11-20: 1-3 11 7 20 Rigel rises 7 26 12 7 15 4 45 6 14						
Tuesday 27 Marg't Blaarer " 20: 4-15 morn 2 4 27th. Din per. 83 12 7 16 4 44 7 7						
Wednesday 28 Alex. Roussel " 21: 1-8 12 15 3: 17 24 sets 6 50 12 7 17 4 43 7 57 Thursday 29 Saturning " 21: 9-22 1 24 3 0 b south 6 49 11 7 17 4 43 8 45						
Indisday 20 Davdinings						
Friday 30 St. Andrew Psalm 96 2 39 2 13 Markab south 6 32 11 7 18 4 42 9 34						

New Moon, 5th, 3 o'clock, 47 min. morning.
First Quart., 12th, 6 " 44 " evening.
Full Moon, 20th, 5 " 19 "
Last Quart., 27th, 5 " 5 " "

CONJECTURES OF THE WEATHER.

1, 2, fair; 3, 4, 5, variable; 6, 7, rain; 8, 9, fair; 10, 11, 12, rain; 13, 14, 15, clear; 16, 17, showers; 18, 19, 20, clear; 21, 22, 23, cloudy, rainy; 24, 25, 26, fair; 27, 28, cold; 29, 30, fair.



THE ANNUNCIATION.

"While shepherds watched their flocks by night, All seated on the ground, The Angel of the Lord came down, And glory shone around."

And the angel said unto them: "Fear not, for behold I bring good tidings of great joy, which shall be to all people; for unto you is born this day, in the city of David, a Saviour which is Christ the Lord."

NOT MUCH TO DO.

Oh no, the Minister has not much to do; only get ready to preach two or three times a Sunday, catechise the young, visit all his members, attend funerals, give special attention to the sick and aged, write scores of letters, manage the business of several congregations, go to Classis and Synod, hold special services several times a year, write for the Church papers, assist neighboring Pastors once in a while, and attend to the wants of his own family! The balance of the time he can rest.

LATE AT CHURCH.

Never come late to service. Tardiness is the first step to truancy. Strangest of all, late comers generally live nearest the church. It is only a habit, and a very bad one. Always be at church in good time. As you would not think of going out before benediction, so you should never enter after the invocation.

A GOOD LAW.

The General Convention of the Protestant Episcopal Church, at its last sessions, in 1874, passed the

following canon:

"It shall be the duty of every minister of this Church, with such assistance as he may see fit to employ from persons skilled in music, to give order concerning the tunes to be sung at any time in his church, and especially it shall be his duty to suppress all light and unseemly music, and all indecency and irreverence in the performance by which vain and ungodly persons profane the service of the sanctuary."

The music in many of our churches is far from edifying; and the conduct of many choirs is far from devout.

A TWO-SIDED QUESTION.

Some charges are very touchy about having their call refused, and therefore ask the candidate, "will you accept if elected?" But he might well in turn ask, "Will you elect me, if I accept?"

A man has no right to say to a lady, "If I pop the question, will you say yes?" And in like manner, if a charge wants Rev. A., B., or C.,

let them call him.

CAN YOU MAKE IT OUT?

The following Vaudois inscription is cut on the stone of an old house in Grosse Pierre, in Quayras, High Alps:

Pecc viv gener crim morte
—ator ens——avit —ine —m.
Salv mori reserv Sangu vita

The following translation has been made:

liv sinn transgres procur damn A ing er's sion ed ation. dy Redeem pas purchas salv

Catechumens lose much by irregular or careless attendance.

THOU TO THE						
Weeks and Remarkable Days. Daily Bible Moon Moon's Phases, Aspects S. Sun Sun WATER. Phila.						
Days. Lessons. h. m. s. a. of Planets, &c. m. h. m. h. m.						
Saturday 1 Eligius Psalm 145: 3 46 5 26 9 sets 7 59 11 7 19 4 41 10 22						
48] 1st Sunday in Advent, Matth. 21: 8-11; Rom. 13: 11-14. Day's Length, 9 hours, 22 min.						
Sunday Monday 2 John Ruysbrock Monday John 1: 1-14 Gen. 2: 4-25 4 58 € 9 8 south 7 42 5 south 7 42 10 7 20 4 40 12 20 Tuesday Wednesday Thursday Friday Saturday 6 Nicholas 7 Paulus Odontius 8 Mart. Rinkard 1 Cor. 7: Gen. 3: 8 Mart. Rinkard 1 Cor. 7: Gen. 3: 8 Mart. Rinkard 1 South 7 42 10 7 20 4 40 12 20 10 7 20 4 40 12 20 4 58 € 9 8 south 7 42 10 7 * south 11 2 10 7 20 4 40 12 20 10 7 20 4 40 1 19 10 7 20 4 40 1 19 5 29 9 15 6 30 € 27 6 3 2 21 6 30 € 27 6 3 2 21 6 3 2 21 6 3 2 21 6 3 2 21 6 3 2 21 6 3 2 21 6 3 2 21 6 3 2 21 6 3 2 21 6 3 2 21 6 3 2 21 6 3 2 21 6 3 3 2 3 2 3 2 3 3 2 3 3 3 3 3 3 3 3 3						
49] 2d Sunday in Advent, Luke 21: 25-33; Rom. 15: 4-13. Day's Length, 9 hours, 14 min.						
Sunday Monday Sunday Monday Sunday Sunday						
50] 3d Sunday in Advent, Matth. 11: 2-10; 1 Cor. 4: 1-5. Day's Length, 9 hours, 10 min.						
Sunday 16 Adelheid Is. 40: John 5: 1 Pet. 1: 3-12 3 37 Feg						
51] 4th Sunday in Advent, John 1: 19-34; Phil. 4: 4-7. Day's Length, 9 hours, 10 min.						
Sunday 23 Anna du Bourg John 3: 23-36 8 34 34 15 D in per. \$ in Ω 17 25 4 35 3 48 Monday 24 Adam and Eve Psalm 2: 1-10: 10 59 9 48 29 29 50. \$ sets 5 29 29 20 7 25 4 35 5 16 3 48 Wednesday 26 Stephen Psalm 2: 1-10: 10 59 27 10 59 27 117 25 4 35 5 16 25 4 35 5 16 3 48 29 29 27 25 4 35 5 16 4 32 27 25 4 35 6 6 6 6 6 6 6 6 6 6 6 6 6 7 27th. \$ sets 8 26 17 25 4 35 6 58 6 58 6 58 27 27 25 4 35 7 44 28 27 27 25 4 35 7 44 28 27 27 25 4 35 7 44 28 27 28 28 27 28 28 27 28 28 27 28 28 27 28 28 27 28 28 27 28 28 27 28 28 27 29 28 28 28						
52] Sunday after Christmas, Matth. 1: 18-25; Gal. 4: 1-7. Day's Length, 9 hours, 12 min.						
Sunday Monday 30 Christ'n of Wurtemburg 1 Cor. 8: 1-6 3 22						
MOON'S PHASES. CONJECTURES OF THE WEATHER.						

New Moon, 4th, 5 o'clock, 3 min. evening. First Quarter, 12th, 4 " 34 " " Full Moon, 20th, 6 " 51 " morning. Last Quarter, 27th, 1 " 19 " "

CONJECTURES OF THE WEATHER.

1, 2, variable; 3, 4, 5, fair; 6, 7, cloudy; 8, 9, 10, rain; 11, 12, fair; 13, 14, 15, variable; 16, 17, 18, clear; 19, 20, 21, cloudy, snow; 22, 23, 24, variable; 25, 26, 27, moderate; 28, 29, cloudy; 30, 31, cold.



"Oh, be glad, ye people! Praising
Jesus, our Redeemer's name,
Loud your joyous anthems raising;
For to ransom us He came,
Came so lowly,
Pure and holy
Christ, the Babe of Bethlehem."

THE OLD WAY IS BETTER.

When "revivals," as they are called, are going on in churches around us, the outside pressure upon our charges is sometimes hard to bear; but after the storm comes a calm, and some of our own people who perhaps at the time wavered are then convinced that the old way is wiser and better.

Our catechetical method may not be popular, indeed is not generally popular; but our people have faith in the old method, true and tried, which though slow in its working is sure in its results. The old is the true, and the true is not new. Our people are rooted and grounded in the Apostolic faith and polity, and our calm stability prevents us from being tossed about by every passing wind and wave of popular movement; and while this often subjects us to uncharitable criticism, it also saves us from many a danger.

ADVENT HYMN.

BY H. BONAR, D.D.

The church has waited long
Her absent Lord to see;
And still in loneliness she waits,
A friendless stranger she.
Age after age has gone,
Sun after sun has set,
And still in weeds of widowhood,
She weeps a mourner yet,
Come, then, Lord Jesus, come.

Saint after saint on earth
Has lived and loved, and died;
And as they left us, one by one,
We laid them side by side.
We laid them down to sleep,
But not in hope forlorn;
We laid them but to ripen there,
Till the last glorious morn.
Come, then, Lord Jesus, come.

The serpent's brood increase,
The powers of hell grow bold;
The conflict thickens, faith is low,
And love is waxing cold.
How long, O Lord our God,
Holy and true and good,
Wilt thou not judge Thy suffering Church,
Her sighs and tears and blood.
Come, then, Lord Jesus, come!

We long to hear Thy voice,
To see Thee face to face,
To share Thy crown and glory then,
As now we share Thy grace.
Should not the loving Bride
Her absent Bridegroom mourn,
Should she not wear the signs of griet,
Until her Sun return?
Come, then, Lord Jesus, come!

The whole creation groans,
And waits to hear that voice
That will restore her comeliness,
And make her wastes rejoice.
Come, Lord, and wipe away
The curse, the sin, the stain,
And make this blighted world of ours,
Thine own fair world again.
Come, then, Lord Jesus, come!

ANOTHER CHAPTER OF HINTS.

- r.) Many people like that sermon best which hits somebody else.
- 2.) Make good use of your Sundays. You have only fifty-two in a year, and they are short at best.
- 3.) Many Reformed families have not a Heidelberg Catechism in the house. Both a pity and a shame. You need that little book.
- 4.) In heaven the saints kneel and stand around the throne, but never *sit*. Make a note of this, ye who sit during public prayer.
- 5.) "Where does your father live?" asked a man of the Minister's son. "On the sunny side of starvation, sir," said the lad.
- 6.) Every member should have his own hymn book (and church paper too), and not depend on his neighbors.
- 7.) Every baptized child should be often told the fact and the meaning of his baptism, that he may gradually come, in his own inner life, to a personal consciousness of his blessed, gracious, covenant relation to God as his Father.
- 8.) Worthy of imitation: An old Scotch lady was offended at her Pastor, but came regularly to church. He wondered at this; but she answered, "My quarrel's with you, not with the Gospel."
- 9.) Many a time your Minister preaches a special sermon, giving you in short, clear form much instruction which you could not easily get even by much reading; but you think it is not interesting, pay little attention, and so lose what might be had for the mere hearing. Some day you will be sorry for this.
- "Inquiry Meetings," namely, the Catechetical Class—a far better meeting than that commonly called by this name, because divinely appointed, wisely conducted, and as old as the Church.
- leges of full membership, many members take little or no interest in the yearly congregational election of officers, just as if it were a small matter; but you could not keep them away from the County or State election!
- 12.) Some persons take no part in the work of the congregation, but are always ready with a

- cruel word for those who do. They cannot help, but they can hinder.
- 13.) Never use your church for concerts, fairs, secular lectures, &c. It is dedicated to Jehovah, and such use is inconsistent therewith.
- 14.) Sometimes people take the Church paper one year to please (rather to get rid of) the Pastor, and then quietly discontinue it. This is neither nice nor wise.
- 15.) The Reformed Church in the various countries of Europe and America number about 11,000,000 of members. Are we as small a Church as many think? Where is another like it?
- 16.) When your Pastor visits you, do not greet him with a scolding for not having come a month sooner.
- 17.) One way to save money—but a very bad one—is, when moving to a new home, to leave your membership behind, and then suppose you need not support any congregation. Some people do this.
- 18.) Preaching is like liniment—it needs to be well rubbed in. The Gospel needs to be personally enforced and applied by pastoral visitation.
 - 19.) "Our ingress into life is naked and bare, Our progress through life is trouble and care, Our egress out of it we know not where; But doing well here, we shall do well there; I could not tell more by preaching a year."
- 20.) "Pray for us," Paul beseechingly says. Fail not to pray for your Minister, privately and publicly, that he may have strength, wisdom, faith, patience, and above all the guidance and blessing of God in all his work.
- 21.) A good text for both congregational and political nominations: "Moreover, thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness, and place such over them to be rulers" (Ex. xviii. 21).
- 22.) From a wedding the Pastor goes to the sick room, or from a funeral to a marriage; from the house of poverty and distress to the house of joy and gladness; from innocent mirth to the most solemn services; and he is expected to be in full sympathy with each and all—to laugh with the gay and weep with the sad. You need not wonder, if he sometimes comes short of it.
 - 23.) Consider these hints.

WHAT IS THE MATTER?

Our Home Missionary Board is struggling to carry on a great work with small means. Every year strong appeals to the Church are made for aid, and yet but little money comes in. What is the matter?

Our Home Mission work is carried forward under the care and promised support of three District Synods (Eastern, Pittsburg and Potomac), having a membership of nearly 90,000. The whole amount paid is at the rate of about ten cents per member! Just think of it! Several times the Board has had to borrow money to pay the Missionaries. How humiliating, to carry on the Lord's work with the world's money!

the Lord's work with the world's money!

What is the matter? Why this drag? Not because we are doing a great work in some other direction, in which case we might be excused here. Our Board of Beneficiary Education is almost as badly off. We are giving nothing to Foreign Missions. Our Colleges are in debt, and our Seminaries are far from comfortable.

Nor will the long-continued business panic account for our embarrassment. The panic is new, but our embarrassment is an old fact. Indeed it is a chronic ailment, as any one may see from old missionary reports.

Nor is it because our people are poor. There is much wealth in the Reformed Church, and widely distributed among its membership.

Nor is it because our people generally are unwilling to give. They love the Church, and want to support the Lord's work.

What then is the matter? Why this painful, shameful drag?

Answer: The bad and thoughtless habit of small

giving, especially at communions.

Are our communion alms creditable? Do not thousands throw into the basket a trifle without thinking what they have done? Many give only the bits, ends, fragments, yea the refuse of their purse.

All this is simply a habit. They do not mean to be stingy or irreverent. They would do very differently on a subscription paper. There they give even largely.

Small giving into the alms basket is only a thoughtless habit. They think nothing on Monday of giving twice or five times as much for a luxury. Mr. A. one year gave two dollars for

Missions, and paid seven dollars for a pet dog! Many a man pays five or ten times as much for tobacco as for Missions. Mr. B. pays five dollars a year for this cause, and forty dollars for music! What men want, that they readily get. When men are really interested in anything, they cheerfully give large sums to it (political parties, social societies, business interests, celebrations and the like). So, just to the extent that our people realize and appreciate the greatness of the Missionary work, and thus become truly interested in saving men, and preparing the world for the Second Coming of Christ, will they pour their alms into the treasury of the Church for this purpose.

This thoughtless habit of small giving to a great cause is the great hindrance, indeed, to our whole Church work. How few give till they feel it! And how then can we call such giving a "sacrifice," or expect it to be pleasing to God?

We have a great work to do; let us be earnestly at it. The remedy for our troubles is simply large gifts. How beautiful is the example of the Hebrews, in Ex. xxxv. 20–29 and xxxvi. 5–7! We are building a more glorious and abiding tabernacle than that; let our people bring large gifts.

MISSIONS IN JAPAN.

The following Churches and Societies have Missionaries in Japan:—

- 1.) The Reformed Church in America, 7.
- 2.) The American Presbyterian Church, 7.
- 3.) Baptists in the United States, 2.
- 4.) The American Board, C. F. M., 7.
- 5.) Church Missionary Society of England, 2.
- 6.) American Episcopal Church, 6.
- 7.) Women's Missionary Society of America, 7.
- 8.) Methodist Episcopal Church of America, 5.
- 9.) Wesleyan Methodists of Canada, 2.
- 10.) Society for the Propagation of the Gospel, 2.
- 11.) The Greek Church has several.
- 12.) The Jesuits have 15.
- the matter. Our Board of Foreign Missions has selected Japan as the most proper field for us, and is waiting for a missionary.

THE CONSTITUTIONAL WAY.

Last year the question arose, in one of our country charges, "What is the constitutional way

to secure the removal of a pastor?"

If a pastor, from whatever cause, is unacceptable to his people, and they desire a dissolution of the pastoral relation, they have full liberty to ask for this dissolution; but they must do it through their joint Consistory.

In other words, the elders and deacons of a charge are supposed to know the wishes of their people in regard to the pastor, and at a regular or special meeting of the joint Consistory, may ask

him to resign.

But, mark well, even before any such public action is taken, it is their bounden duty at an early date to give him private notice of the condition and wishes of the charge, that he may be forewarned.

If he then is unable or unwilling to remedy the matter, and especially if he refuses to heed the advice of his officers in regard to resigning, then will they be fully justified in presenting the case to

the joint Consistory for consideration.

If he still continues unwilling to resign, and the joint Consistory feels that a dissolution of the pastoral relation is necessary, then this body may justly call upon the Classis to protect them in their rights.

Nothing of the kind, however, should be done without his knowledge. The ordinary and proper way is for a pastor of his own free will to resign; and seldom will he refuse to do so when rightly informed of any serious or general dissatisfaction. Elders and deacons are to be to him as hands and Therefore, if they know of any serious danger or wide-spread dissatisfaction, they are in duty bound, first of all, to remove the danger and heal the dissatisfaction; and in case they fail in this, they are equally bound then to notify their pastor. Too often he is kept in the dark in regard to the real condition and wishes of his people, by those who are under solemn ordination and installation vows to deal faithfully with him. To whom shall they be kind, if not to the Lord's anointed? But to withhold from him facts which he, for the good of the charge and for his own good, needs to know, is a great wrong; and then to rise up against him and suddenly urge his removal, is a still greater wrong.

Both the minister and the people must respect

the laws and customs of the Reformed Church, as they are found in our old and familiar Constitution.

The people choose the man whom they desire for a pastor; and, if he accepts their call, the Classis places him over them by installation, not for a year, much less by the year, but icr an indefinite period; that is, until one or the other, or both, may desire a dissolution of the pastoral relation; in which case the Classis, if this seem best, also severs the pastoral relation.

From this you will see how fully our excellent Church law protects both the minister and the people. While they cannot drive him off, he also cannot run off. While he cannot hang on to them, they also cannot force his stay. A power over both settles the question. As he becomes their pastor only by the action of the Classis, so only by its

action can this relation be dissolved.

In other words, our Church government is not congregational, but presbyterial; not by congregations, but by consistories and similar bodies above them. A congregation elects its officers, and then these, by their installation, are its rulers. Over this Consistory is the Classis; over the Classis is the Synod; and over all is the General Synod.

For this reason, when a pastor is called, not the congregation but the Consistory calls him. The congregations elect him, but the officers speak for

them.

So in regard to his removal. He presents his resignation, not to the congregations, but to the joint Consistory, and this body, in the name of the charge, answers him.

All these things should be done decently and in order; yea, kindly also, as well as lawfully.

Keep in mind the words of Paul: "Ye have your fruit unto holiness;" and of the Catechism: "For it is impossible that those who are implanted into Christ by a true faith, should not bring forth fruits of thankfulness."

Trouble in the congregation often arises from bad management of its business.

The best way to rest the body on the Lord's Day, is to refresh the soul in public worship.

FUNERALS.

r) The funeral sermon is not the great, central and all-important act. That does not make Christian burial. The sermon is for the living, but Christian burial relates to the dead, and takes place at the grave, where the minister hands the body over to the earth in hope of a blessed resurrection. That is an official act.

2) For this reason only a Christian has a right to Christian burial. Have you never noticed the difference? At one grave the minister says: "Earth to earth, ashes to ashes, dust to dust, looking for the resurrection at the last day and the life of the world to come, through Jesus Christ our Lord;" but at another grave he stops short of all hope and comfort, with the words, "dust to dust." The first is Christian burial; the second is only the respectful burial of a human being. In our Order of Worship the one is called "Burial of Members of the Church;" the other "A burial service." The one is comforting, the other is chilling.

3) Funeral feasting. This is a most unscriptural, unreasonable and inexcusable practice. In some sections it is passing away, but in others it is yet very common. Such great dinners are not now needful, because few people are far from home. True sorrow takes away appetite, and fasting is more becoming than such unblushing feasting. Many people go to funerals for little else than to meet friends and enjoy the riches of the table. This practice of funeral feasts should be quite set aside. It is a heavy tax on many a family, a burden on neighbors, and above all utterly inconsistent with the solemnity of the occasion. Let those eat who need it, and let all others go to their homes.

OUR BAPTIZED CHILDREN.

Our children, by their baptism, are admitted into the Christian Church. They have "put on Christ" (I Cor. 12: 12). They belong to Christ and are called Christians (Cat. I and 32). As truly as they were partakers of sin and death, by their natural birth, so truly are they made partakers of life and grace by their spiritual birth. They are "in the Lord," made members of His body, and stand under the sanctifying power of the Holy Ghost.

For this reason we may urge them to repentance, faith and a godly life. "Ye have your fruit unto holiness." This is true of them as well as of adults.

But many parents—indeed whole denominations—lose sight of this real gracious relation and position of Christian children, and practically regard them as belonging to the devil, standing outside of the Church, and in no special way called to holiness.

Such children—God pity them—are never challenged with the powerful motive presented in the Heidelberg Catechism and in the New Testament, "Ye are Christ's," and "the Spirit of God dwelleth in you," (I Cor. 3: 16, 23).

Ask each one, "Are you a Christian?" and three-fourths will answer "No." Never having

Ask each one, "Are you a Christian?" and three-fourths will answer "No." Never having been taught who and what they are, they cannot well answer otherwise; and though in life and spirit they may come short, yet their relation to Christ, their position in the Christian Church, is real and gracious, and they should know it.

Our baptized children must be taught to bring forth fruit unto holiness, not merely after confirmation, nor yet first during catechization, but from their infancy on through all their years.

SYNODICAL TREASURERS.

CENERAL SYNOD.

Treasurer.—WM. D. GROSS, Philadelphia.

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MEETING OF THE CLASSES

OF THE SYNOD OF THE UNITED STATES, THE SYNOD OF PITTSBURGH, AND THE SYNOD OF THE POTOMAC.

CLASSES.	PLACE.	TIME.
EAST PENNSYLVANIA. LEBANON. PHILADELPHIA LANCASTER. EAST SUSQUEHANNA. WEST SUSQUEHANNA. GOSHENHOPPEN. TOHICKON. WESTMORELAND. CLARION. ST. PAUL'S. SOMERSET. ALLEGHENY. ZIONS. MARYLAND. MERCERSBURG. VIRGINIA. NORTH CAROLINA. SAN FRANCISCO.	White Hall Church, Lehigh Co., Pa Annville, Lebanon County, Pa Pleasantville, Bucks Co., Pa Manheim, Lancaster County, Pa McEwensville, Northumberland County, Pa Lewisburg, Pa Oley, Berks County, Pa Sellersville, Bucks County, Pa Scott Dale, Westmoreland County, Pa Curlsville, Clarion County, Pa Church of the Cross, Mercer Charge, Pa Salsbury, Somerset County, Pa St. Paul's Church, Sugar Creek Charge. Gettysburg, Adams County, Pa Emmittsburg, Frederick County, Md Marklesburg, Huntingdon County, Pa Lovetsville, Loudon County, Va Newton, Catawaba Co., N. C Napa City, California	May 7th, 1877 May 23d, 1877 June 1st, 1877 May 24th, 1877 May 24th, 1877 May 25th, 1877 June 7th, 1877 May 25th, 1877 May 25th, 1877 May 24th, 1877 May 24th, 1877 May 24th, 1877 May 23d, 1877 May 3d, 1877 May 3d, 1877 May 3d, 1877 May 13th, 1877 May 13th, 1877 May 13th, 1877 June 1st, 1877

STATISTICAL SUMMARY OF THE REFORMED CHURCH IN THE UNITED STATES.

SYNODS.	Classes.	Ministers.	Congregations.	Members.	Members Unconfirmed.	Baptisms.	Confirmations.	Received by Certificate.	Communed during the year.	Excommu- nicated.	Dismissed.	Deaths.	Sunday-Schools.	Sunday-School Scholars.	Students for the Ministry.	Benevolent Contributions.	
United States		179		64,373	36,308	5,250	3,825	960				2,160	473	28,447 17,089	43 40	\$36,774 7,828	00
Ohio North-West		151	338 187		11,851						343 300		130		11	9,988	00
Pittsburgh		55		9,510	7,638	1,050		348	8,208			301	94	5,640	13	7,063	00
Potomac	6	106	247		15,895	1,925	1,516		22,212			652		13,238	35	11,735	00
Eastern German.	5	32	31	7,114	4,916	1,458	543	588	5,868	4	95	510	34	5,080	2	3,706	00
Total	45	647	1,352	144,458	88,980	*13,258	9,136	3,699	116,599	†2 83	1,826	4,627	1,178	76,010	144	\$77,094	00

* This includes the adult baptisms.

† The Synod of Ohio reports also, besides its excommunications, 356 "erasures" (according to Article 115th of the Constitution). Without a doubt some such erasures are included in the excommunications of other Synods, while many are not reported at all.

ORPHAN HOMES OF THE REFORMED CHURCH IN THE U. S.

LOCATION.	SUPERINTENDENT.	NUMBER OF ORPHANS.			
Womelsdorf, Berks County, Pa Butler, Butler County, Pa	Rev. D. B. Albright	65			

DEATHS OF MINISTERS FROM SEPTEMBER 1st, 1875, TO SEPTEMBER 1st, 1876.

NAMES.	LICENSED.	ORDAINED.	PLACE OF DEATH.	TIME OF DEATH.	AGE.
EMANUEL CHRISTOPHER MUELLER SAMUEL HESS			Wheeling, W. Va	Oct. 22d, 1875	31
THOMAS FERREL	Sept., 1827	Sept., 1827	Hellertown, Pa Carroll Co., Ohio	Nov. 23d, 1871 Nov. 29th, 1875	71 68
HENRY WILLIARD	July, 1837	———, 1837	Lancaster, Ohio	Nov. 29th, 1875	66
DAVID W. WOLFF	Sept., 1824	Sept., 1824	Pennsburg, Pa Carlisle, Pa	Dec. 2d, 1875 March 16th, 1876.	77
HENRY HECKERMAN	May, 1845	Nov. 26, 1845	Bedford, Pa	April 4th, 1876	47 60
DANIEL ZIEGLER, D. D.	Sept. 30, 1830	Sept. 30, 1830	York, Pa	May 23d, 1876	72
FREDERICK WISE	Oct. 21, 1852	Oct. 21, 1852	South Bend, Pa Louisville, Ky	June 30th, 1876	58 61
GREGORY HENRY MEIBOOM			Milwaukie, Wis	July 18th, 1876	35
STEPHEN KIEFFER KREMER			Greencastle, Pa	Aug. 16th, 1876	32

PERIODICALS OF THE REFORMED CHURCH IN THE U. S.

NAME.	WHERE PUBLISHED.	HOW OFTEN ISSUED.	WHEN FIRST ISSUED.
English.— Reformed Church Messenger	907 Arch Street, Philadelphia, Pa	Weekly	

LITERARY AND THEOLOGICAL INSTITUTIONS OF THE REFORMED CHURCH IN THE U.S.

NAME.	LOCATION.	PRESIDENTS.
Franklin and Marshall College	Lancaster, Pa. Tiffin, Ohio. Newtown, N. C. Mercersburg, Pa. Rimersburg, Clarion Co., Pa. Meyerstown, Lebanon Co., Pa. Martinsburg, Blair Co., Pa. Greensburg, Pa. Collegeville, Montgomery Co., Pa. Cleveland, Ohio. Blairstown, Benton Co., Iowa. Lancaster, Pa. Tiffin, Ohio. Howard's Grove, Wisconsin. Allentown, Pa.	WM. M. NEVIN, A. M. Protem. GEO. W. WILLIARD, D. D. Rev. J. C. CLAPP, A. M. E. E. HIGBEE, D. D. G. W. AUGHINBAUGH, D. D. Rev. S. R. BREIDENBACH, A. M. Rev. LUCIAN CORT, A. M. J. H. A. BOMBERGER, D. D. Rev. F. FORWICK. Rev. DAVID P. LEFEVRE, A. B. E. V. GERHART, D. D. J. H. GOOD, D. D. J. BOSSARD, D. D. Rev. W. R. HOFFORD, A. M.
St. John's Select School	Knoxville, Md Mercersburg, Pa	G. L. STALEY, D. D. Rev. J. HASSLER, A. M.

ALPHABETICAL REGISTER OF THE MINISTERS OF THE REFORMED CHURCH IN THE U.S.

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